1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514
GUARANI 514

narrow limits as to render them incapable of knowing, or at least suspecting the existence of a God, the creator and governour of all things, from the sight of the things created. The nation of the Guaranies, though formerly very ferocious, knew the supreme Deity, whom they call *Tupá*, a word composed of two particles, *tú*, a word of admiration, and *pá*, of interrogation. I said that the Abipones were commendable for their wit and strength of mind; but, ashamed of my too hasty praise, I retract my words, and pronounce them fools, idiots, and madmen. Lo! this is the proof of their insanity! They are unacquainted with God, and with the very name of God, yet affectionately salute the evil spirit, whom they call *Aharaigichi*, or *Quecvèt*, with the title of grandfather, *Groaperikie*. Him they declare to be their grandfather, and that of the Spaniards, but with this difference, that to the latter he gives gold and silver, and fine clothes, but that to them he transmits valour; for they account themselves more courageous and intrepid than any of the Spaniards. Should you ask them what their grandfather formerly was, and of what condition, they will confess themselves utterly ignorant on the subject. If you persist in your interrogations, they will declare this grandfather of theirs to have been an Indian—so barren and absurd is their theology.

1:Dobrizhoffer M-S (ca. 1760) 1822
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CHAPTER X.

CONJECTURES WHY THE ABIPONES TAKE THE EVIL SPIRIT FOR THEIR GRANDFATHER, AND THE PLEIADES FOR THE REPRESENTATION OF HIM.

776 When you read that the Abipones take the devil for their grandfather, you may laugh with me at their folly, and behold their madness with pity and wonder, but, if you be wise, let all this be done in moderation, for still grosser errors have been entertained amongst many nations civilized by laws and arts both human
600 and divine. If you do but look into history sacred or profane, you will allow that there is scarce any thing to which divine honours have not formerly been paid. Such madness and folly in many polished nations should so exhaust our indignation and wonder as to make us judge mildly of the savage Abipones, educated amongst wild beasts, and unacquainted with letters, if they simply dignify the evil spirit with the title of their grandfather, without giving him the name or honours of a divinity.
[114] During a seven-years' residence amongst the savages, I never discovered any thing of that nature. If secretly or in our absence they did
731 any thing which a divine would condemn, I

1:Dobrizhoffer M-S (ca. 1760) 1822
S14 Abipon S14
CHACO INDIANS SK4
Poelche SE10
ARAUCANIANS SQ4

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think it proceeded from no religious inclination towards the evil spirit, but only from fear of him, and from the compulsion used by the jugglers; so that they rather merit the imputation of stupidity than of blasphemy.

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Not only the Abipones, but likewise the Mocobios, Tobas, Yapitalakas, Guaycurus and other equestrian people of Chaco, boast themselves grandsons of the evil spirit, partakers no less of their superstition than of their madness. But how different are the opinions entertained by the southern equestrian tribes, who wander up and down the region of Magellan! They are all acquainted with the devil, whom they call Balichù. They believe that there is an innumerable crowd of demons, the chief of whom they name El El, and all the inferior ones Quezubû. They think, however, every kind of demon hostile and mischievous to the human race, and the origin of all evil, regarding them in consequence with dread and abhorrence. The Poelches, Picunches, or Moluches, are unacquainted even with the name of God. These last ascribe all the good things they either possess or desire to the sun, and to the sun they pray for them. When a priest of our order told them that God, the creator of all things, and amongst the rest of the sun, should be worshipped before the work of his own

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